PIONEER

MAY/JUNE 1994 • PUBLISHED BY THE SONS OF UTAH PIONEERS

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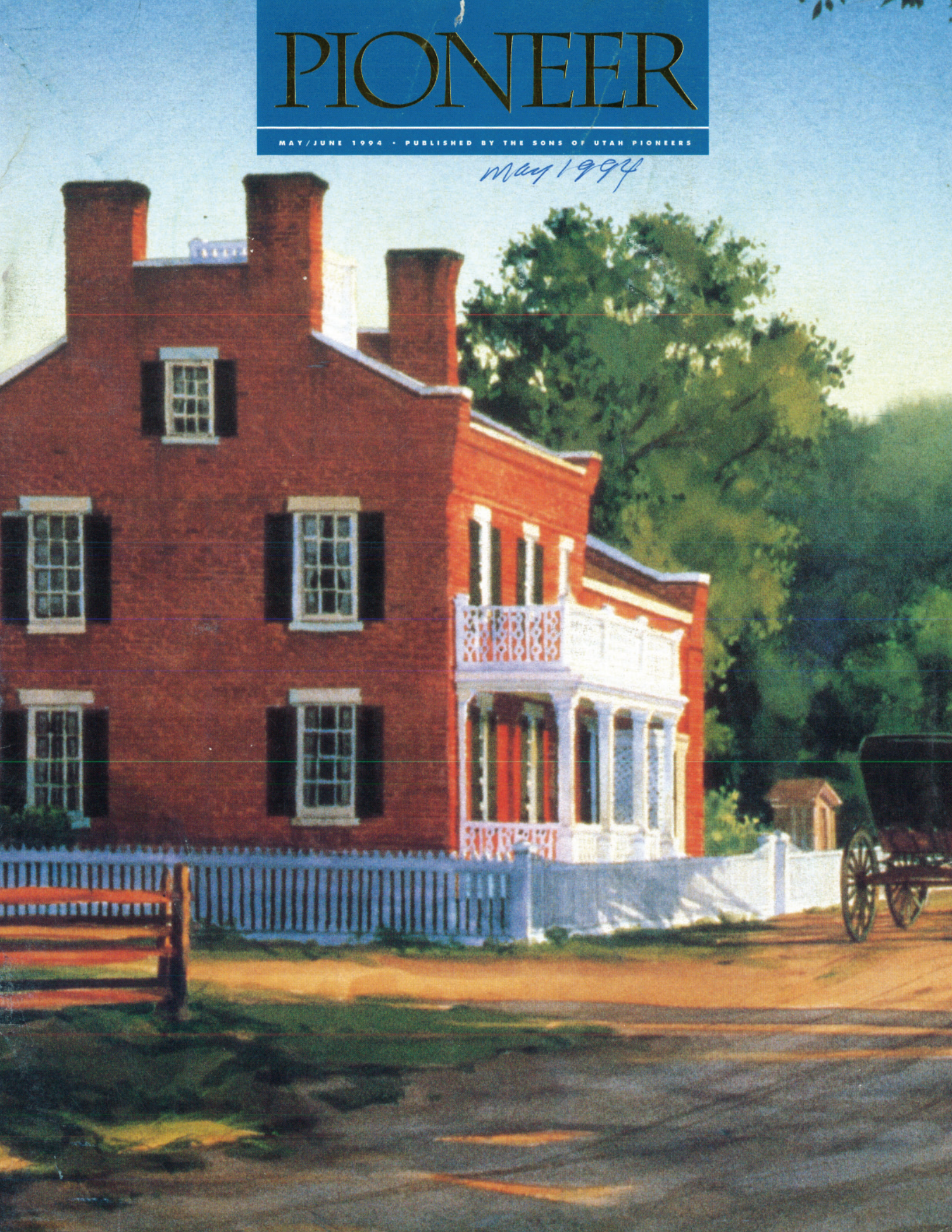

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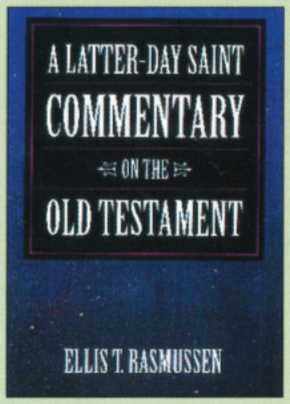

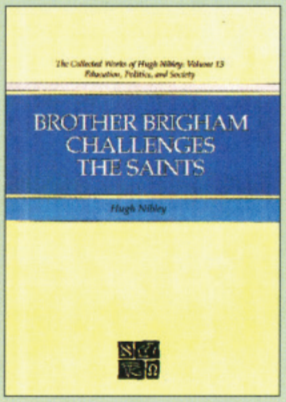

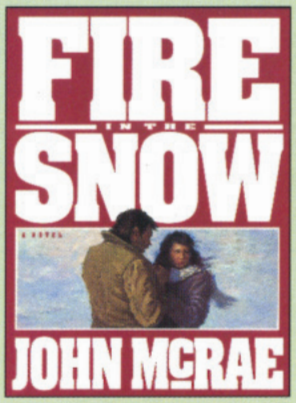

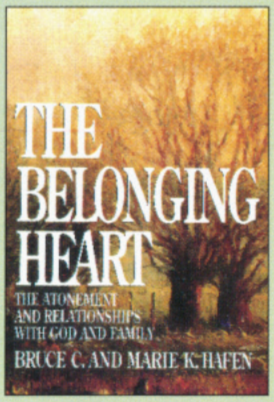

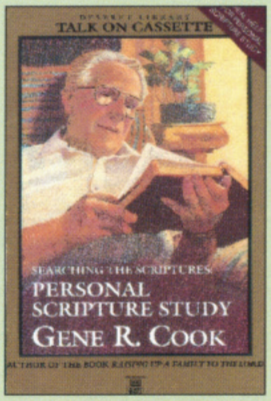

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About The Cover: "Heber C. Kimball's Home, Nauvoo" by Salt Lake City artist Al Rounds reflects an early perspective of the pioneer industry cited by Dr. Stephen L. Alley in his story about the building of Nauvoo found on page 31. Reprints of the Rounds painting can be obtained by calling (801) 278-4961

PIONEER

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Sierra Peak Named for Pioneer Woman

Melissa Coray Peak, a towering Sierra Nevada summit near Carson pass, will be officially named July 30 in a special commemorative program sponsored by the Sierra Chapter of the Sons of Utah Pioneers.

The peak is named for Melissa Coray, an 18-year-old bride who walked beside her husband, William Coray, when he marched from Ft. Leavenworth in Kansas to San Diego as a member of the Mormon Battalion. The Corays were among the first group of battalion pioneers — and Melissa was the only woman — who made the trip east from California to join family and friends in the Salt Lake Valley. In doing so they blazed a significant trail that was later followed by many California-bound travelers during the 19th century.

Under the direction of President Ben E. Lofgren, members of the Sierra Chapter have been working with the United States Board on Geographic Names, the U.S. Forest Service and other national and local organizations to prepare for the July program. All SUP members are invited to attend the ceremonies, which will include the unveiling of a roadside plaque and a special program honoring Coray and, indirectly, the thousands of other pioneer women who endured deprivation and hardship during the settling of the American West.

For more information on the event please write to Lofgren, 4337 Figwood Way, Sacramento, Calif. 95864, or call him at (916) 487-1353.

•

Do you live in an old home? Or are there historic homes in your neighborhood that are worthy of preservation? The Utah State Historical Society reminds us that older buildings are more vulnerable to earthquakes than modern buildings and suggests the possibility of "seismic retrofit projects" as a way of preventing irreparable damage to historic sites.

"Significant improvement can be made to any existing building, even those built of unreinforced masonry," said historical architect Charles Shepherd. "The primary goal of a seismic retrofit project is to improve safety, but the upgrading effort should also help minimize damage to the building from an earthquake."

With careful planning, Shepherd added, seismic strengthening can be made while preserving the important historic features and character of the house. He also noted that tax breaks are available to groups and individuals who rehabilitate historic residential buildings.

Chapters interested in undertaking such a project can obtain a free brochure called "Bracing for the Big One" from the Historic Preservation Office, Utah Division of State History, 300 Rio Grande, Salt Lake City, Utah 84101.

•

We know you're interested in the history of the Utah pioneers. But how about the history of the Sons of Utah Pioneers?

A committee from the National Society of the SUP is compiling material to tell the story of the organization. Building on a foundation established by Dr. Orson Wright and his SUP history committee some years ago, this new committee plans to organize information in 10-year increments in order to make the history on-going and accessible.

If you have any historical SUP information or material that might be helpful, please contact Florence Youngberg at the National Office.

•

In the January issue of *Pioneer,* a story on contemporary art pioneer Arnold Friberg included a photograph of the artist with four other individuals inspecting materials from "The Ten Commandments," the 1956 Cecil B. DeMille film classic for which Friberg had considerable aesthetic responsibility. In the photo caption Mrs. Friberg, Charleton Heston and LDS Church President David O. McKay were identified; however, the fourth person, President Stephen L Richards of the LDS Church's First Presidency, was not. This is particularly embarrassing to us because President Richards was a great SUP supporter. We sincerely regret the oversight.

Sesquicentennials: A Time For Remembering

We have received a letter from Gov. Branstad of Iowa about the 150th anniversary of the Mormon Pioneer trek of 1847. Iowa's own sesquicentennial is in 1996. The governor points out that the westward trek began in Iowa in 1846, and suggests that Utahns join with the Iowa Mormon Trails Association and the state of Iowa in beginning our celebration in 1996.

In fact, that's just what we plan to do. Since 1996 is the 100th anniversary of Utah's statehood, that year will mark the start of a two-year festival of history in Utah. The Centennial Commission will soon announce plans for major events, and The Church of Jesus Christ of Latter-day Saints will unveil its program for a church-wide sesquicentennial commemoration of the 1847 pioneer epic. Thus, we will enjoy a wonderful extended celebration of the foundations of the "Great Basin Kingdom," as historian Leonard Arrington has aptly called it.

This should provide incentive for every family with a pioneer heritage to search out the story of its own roots and to teach it to their own children — tomorrow's pioneers.

We hope every chapter of the Sons of Utah Pioneers and every camp of the Daughters of Utah Pioneers will plan ways to celebrate this anniversary. This is a time for remembering. What can we do as organizations to help our members focus appropriately on their heritage?

In Tooele, the Settlement Canyon Chapter will commission a statue of Hilda Erickson, the last surviving pioneer of 1847. In Escalante, the Hole-in-the-Rock Chapter is cooperating with the National Park Service to identify and mark the original trail to the Colorado River rim. Other chapters are planning markers along the original pioneer trail, treks and campouts to points on the trail, collecting and cataloging of family histories and assisting family organizations and youth groups to plan outings to historic sites. There are many possibilities for involvement.

THIS SHOULD PROVIDE INCENTIVE FOR EVERY FAMILY WITH A PIONEER HERITAGE TO SEARCH OUT THE STORY OF ITS OWN ROOTS AND TO TEACH IT TO THEIR OWN CHILDREN — TOMORROW'S PIONEERS. . . EVERY CHAPTER OF THE SONS OF UTAH PIONEERS AND EVERY CAMP OF THE DAUGHTERS OF UTAH PIONEERS SHOULD PLAN WAYS TO CELEBRATE UTAH'S PIONEER SESQUICENTENNIAL. THIS IS A TIME FOR REMEMBERING.

ANOTHER SESQUICENTENNIAL: The Mormon pioneers achieved nobly because of their faith, which was sorely tested 150 years ago next month. LDS Church founder Joseph Smith and his brother, Hyrum, were killed by a mob in Carthage Jail on June 27, 1844. According to John Taylor, third president of the LDS Church, the death of these two martyrs "cost the best blood of the nineteenth century."

That's where it all began. Within a few months, the faces of faithful saints began turning westward, and wagon wheels were making ruts in the prairie. The work Joseph Smith started has now spread throughout the world and blessed countless homes and lives.

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JOSEPH SMITH COIN: In 1994 the Sons of Utah Pioneers will continue a tradition of minting a limited edition of pure silver commemorative coins. This year's issue will commemorate the 150th anniversary of the martyrdom of Joseph Smith. Dies are destroyed at year's end, assuring that the medals will retain their value as collector's pieces. Coins may be ordered by SUP members and *Pioneer* subscribers for $18 each. For more information, please contact the SUP National Headquarters, 3301 E. 2920

PIONEER MAGAZINE MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early pioneers for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

The Society also honors modern-day pioneers, both young and older, who exemplify these same ideals. We aim to demonstrate and teach these qualities to youth and all others whom we can influence. We hope to keep alive the ideals of true manhood and womanhood that cause ordinary people to achieve nobly.

Pioneer magazine supports the mission of the Society. It will publish the story of the Utah pioneers with high standards of professional skill and historical accuracy in an attractive and popular format. Its editorial theme is that the achievements of the Utah pioneers resulted from their faith in the gospel of Jesus Christ.

By John L. Hart

PIONEERS IN BLUE

"A body of Hussars, the finest men and horses I ever saw, prepared to make a charge upon us . . . Our position was behind a low embankment, running nearly parallel with the turnpike upon which the horses came dashing along at full speed. It was an awful, grand sight. In a few moments, they were upon us and almost simultaneously with the command `right wheel' of their captain, the word `fire' from our captain was heard, and only one man remained in the saddle; all the others were slain."

The soldier who recorded this incident in the Prussian-Danish war of 1849 was Charles Henry Wilcken, who received the Iron Cross from the Prussian king for bravery in the war. In 1856, this same soldier found himself penniless and starving on the streets of New York. As he passed an army recruiting office he "resolved to enlist rather than to spend the night upon the streets." He was soon "transformed from a lone and friendless tramp to a U.S. soldier, enlisted for Utah, to wipe out the Mormons."[1] ★ Wilcken's desperate enlistment led him to participate in one of the epoch events in the settlement of the Great American West.He knew nothing of the Mormons the army was planning to eradicate. He did not know that these were, like himself, unwilling pioneers. They had such a peculiar religious culture and solidarity that they characteristically suffered opposition and violence from those around them. Mormon migrations into Missouri and Illinois in the 1830s and 1840s had been opposed by physical force at all the levels that could be mustered by American frontier citizenry — local mobbery, town sheriffs, county militia, and even an extermination order issued by a state governor. Their violated religious liberties and loss of property were ignored by the federal government. These people were left with no alternative but to flee the borders of the nation. En route, they were evicted in 1848 by the U.S. Indian agent even from their hastily erected, temporary refugee cabins in Winter Quarters, Neb., because they were in Indian County. ★ The Mormon pioneers threaded their way to the West's Great Basin, with the first party arriving in 1847 under Brigham Young. Over the next decade they erected a city and settlements, defined a territory and created a network of missionary activity principally in Europe. This missionary activity brought a constant stream of immigrant converts to settle their intermountain Zion. By 1857, the Mormons numbered about 55,000. ★ At this time, W. W. Drummond, disgruntled former Utah Territorial Judge, appeared in the East with letters charging Mormon leaders with various crimes and claiming Utah to be "in substantial rebellion against the laws and authority of the United States." These letters presented to the U.S. attorney general led United States President James Buchanan, at the advice of his Secretary of War, John B. Floyd, to quell the supposed rebellion of the Mormons. An army was authorized under General W.S. Harney, who was later succeeded by Col. Albert Sidney Johnston. The total size of this army, with the associated personnel such as teamsters, supply agents, etc., was estimated to have reached some 17,000.[2] Johnston's army was often referred to as the "very flower of American military might." ★ Although this episode—popularly called the "Utah War"— is today but a footnote in American history, its significance was as the hub of a great wheel of events. These events turned inexorably at several landmark events of this nation. ★ Among these was the first intercontinental telegraph line, provided for by U.S. senators Stephen S. Douglas and Jefferson Davis in a bill that would extend the line from Saint Joseph, Mo., to army headquarters in Utah. The line was completed in 1862. To satisfy the Constitutional question of its authority to build a railroad from the east coast to the west coast, Congress successfully invoked the "War Clause," as the U.S. was ostensibly at war with the Utah Mormons. The railway, said one California senator, was

Another Perspective of Johnston's Army

COL. ALBERT SIDNEY JOHNSTON

Courtesy Museum of Church History and Art

needed to transport material and supplies to the Army in Utah.[3]

The Utah expedition would eventually cost the nation from $14 to $40 million, depending upon which estimate is accepted, and to leave the treasury near bankruptcy.[4]

The blue ribbon nature of Johnston's Army made little favorable impression on the former Prussian soldier Charles Henry Wilcken, however. Accustomed to the precision drills of well-equipped European military outfits, he commented:

"I heard it mentioned frequently that this was the 'flower of the American army,' and I felt to say, 'May the Lord take care of the balance.' I had never in all my experience seen anything like it that was called a military organization. As a rule the American army is made up of the scum of the nation — a lot of men that were worthless to society . . . it seemed to me more like a mob than a regular army, and I soon became disgusted with my situation."

He noted that on the march west, the men weren't given arms or sabres. "The reason the privates had none was, as I learned, because they could not be trusted with them."

The army found lots of hard work "and fasting" making their crossing, he wrote. "The only square meals I ever had were when I had been killing some game."

An advance company under Captain Stewart Van Vliet traveled to Salt Lake City in mid-September of 1857 to procure supplies. This was the first official communication Brigham Young had regarding the army, and Van Vliet told him little. Knowing the camp talk of the army's avowed intentions, however, Young rebuffed the mild-mannered captain. The following day, Brigham Young issued a proclamation of martial law. This proclamation described the army as an "armed, mercenary mob" that "compels us to resort to the great first law of self-preservation." A band of men under Major Lot Smith began to destroy the grasslands in front of the army, stampede its livestock, and burn some of its wagons.[5]

The army's difficulties in finding food increased as the army arrived at Ham's Fork in what is now southwestern Wyoming. "Here we could see now and again little squads of men on horseback, peeping over the hills," wrote Wilcken. "Sometimes they would descend into the bottoms and set the grass on fire and burn the timber. This caused some uneasiness, as we could not turn out our horses to feed for fear they would be run off . . . Our supply of corn was very near exhausted, and all this began to tell severely on our animals . . . Cold weather was approaching, teams were poor, provisions were scarce, and the heaviest and most dangerous part of the journey was before us."

Wilcken had by now become repulsed with the lot in life he had blindly chosen. He resolved to resign his commission and return to the East. One day, the former Prussian war hero received permission to go hunting. He took his privately owned gun and headed toward Fort Bridger and home.[6] On the way, he encountered Jonathan Ellis Layne, one of the Mormon defenders who had been out rabbit hunting.

Layne wrote of the event: "Just then I heard a slight noise at my right hand. I did not turn my head, but drew my gun around toward the noise, there stood a large soldier. [I] dropped the muzzle of my gun and pointed it directly at his heart, he threw up his arms and said, `Don't shoot, I am unarmed.'"

Layne, evidently unthreatened by his prisoner, shared his cooked rabbit with the "large soldier" and took him to Fort Bridger where he turned him to the custody of William Hickman.

WILCKEN HAD REPORTED EARLIER TO MORMON LEADERS THAT WHILE HE WAS IN THE ARMY, SOLDIERS' RATIONS WERE THREE BISCUITS, TWO CUPS OF COFFEE AND A SMALL PIECE OF BEEF PER DAY.

"He never even took my gun from me," wrote Wilcken. The Prussian soldier found the order and discipline of the Mormons much to his liking, and never having had particular allegiance to the American army, switched sides. He would spend the next two years keeping a low profile in Salt Lake City to avoid the army.[7]

Wilcken had reported earlier to Mormon leaders that while he was in the army, soldiers' rations were three biscuits, two cups of coffee and a small piece of beef per day.[8] As winter approached, their situation became more difficult.

On Oct. 3, 1857, the Mormons burned their own Fort Supply to ashes, and nearby Fort Bridger was likewise reduced to charcoal.

Fifteen days later, Col. Johnston reported:

"The loss of battery horses, draught mules and oxen of the contractors has been very great, in consequence of snowstorms which were encountered on the route and intense cold. Our marches each were necessarily short on account of the extreme coldness and inclemency of the weather, and because of the great number of miles on the road occupied by the supply trains and others, and the failing condition of the draught animals starving from cold and hunger . . . Shelter for our thousands of animals seemed indispensable for the preservation of life, yet a more rapid advance to attain it would, we believe, be attended with immense loss. The snowstorms raged with short intermissions after they commenced for several days, during which time it was exceedingly cold. The thermometer ranged from ten degrees above to sixteen degrees below zero. If shelter could have been found, a halt till the storm subsided would have been ordered; but there was none. The country between this and the South Pass, with the exception of narrow valleys of water courses, is a great desert, affording no shelter by its conformation or by its woods, or even bushes from the furious blasts in these high regions; and no fuel, except the wild sage or willow bushes.

There was no alternative but to press forward perseveringly, though slowly making our route by the frozen horses, mules and oxen. A sufficient number of oxen, though poor, have been saved to supply the meat part of rations six days in the week, and we have on hand bacon for one day in the week for seven months, and also flour and small rations."

Col. Philip St. George Cooke arrived with a supply train on Nov. 19. He reported, "I have 144 horses and have lost 134 [though special care had been used to preserve the horses as compared with attention given to mules]. Most of the loss has occurred this side of South Pass, in comparatively moderate weather. It has been of starvation; the earth has a no more lifeless, treeless, grassless desert; it contains scarcely a wolf to glut itself on the hundreds of dead and frozen animals which for thirty miles block the road; with abandoned and shattered property, they mark, perhaps, beyond example in history, the steps of an advancing army with the horrors of a disastrous retreat."[9]

During the winter, negotiations were carried on by Col. Thomas Kane, who had come from the East at the risk of his life. Government negotiators joined his efforts to avoid a war. The negotiators had no power to stop the army, however, which marched June 13, 1858, over the muddy terrain and through swollen rivers toward Salt Lake City. The city, in the meantime, had been vacated in Brigham Young's promise that the army would find nothing but "scorched earth" should they attack. At the last minute both sides offered concessions. The government pardoned the actions of Lot Smith's raiders, and Brigham allowed the army to march through, but not stop in, Salt Lake City. This was done June 26, 1858. The army continued on to a site near Fairfield, Utah, in Cedar Valley, where they constructed Camp Floyd, residence of the army for the next three years.

During that time, they were involved in commerce with the settlers but theirs was an uneasy presence. Hostilities were common. Murders, robberies, and other crimes became commonplace. Not all were committed by the army.[10]

The last contributions of the army were made by its leaving. Amid secessionist travails, President Buchanan reversed his position on the Mormons and ordered the forces reduced from more than 2,000 men to about 300 men. Albert S. Johnston, now a general, was relieved of command. Col. Cooke was left to comply with the directive to dispose of the equipment. In a gigantic sale, about $4 million worth of food, clothing, teams, wagons, and cattle were sold for an estimated $100,000, a rate of two and a half cents on the dollar.[11] Many Salt Lake merchants came away with wagon loads of material. Brigham Young, through his agent, purchased $40,000 worth of goods.

These goods turned a handsome profit for buyers. These ranged from the woolen soldier clothing worn by settlers for many years to the heavy freight wagons that hauled stone for the construction of the Salt Lake Temple. However, those seeking to purchase any arms-related materials were disappointed. Army rifles were stacked in pyramids and blasted with powder. The wooden stocks were then burned from them, and the red-hot barrels cudgeled so "they were so crooked they would shoot round the corner," according to a disgusted old settler.[12]

By July 27, 1861, the last of the soldiers marched from Camp Floyd. One soldier who did not return with his outfit was the former Prussian hero. Instead, Charles Wilcken became a Mormon. He eventually served a mission in his homeland, and succeeded in bringing his family to Utah. He was Salt Lake water master in 1879, and helped extend irrigation northward from Parley's Creek.

In 1884 his bravery in combat was again manifest as he and Marshal Andrew Burt were summoned to subdue a violent man who was drunk. During the fray, Burt was shot and killed. Wilcken suffered a serious gunshot wound, but still managed to subdue the man. Afterwards, however, Wilcken was unable to prevent a mob from lynching the killer.

He became an aide to the First Presidency for many years. Wilcken lived with Pres. John Taylor when the latter went "underground" during the height of the polygamy prosecutions. After the death of President Taylor, Wilcken helped protect Wilford Woodruff on several occasions. He developed close ties with the Woodruff family, and the family of Abraham H. Cannon. He was "adopted" by Cannon in 1888. When Cannon was jailed for cohabitation that year, it was Wilcken who visited him almost daily. In 1890, he accompanied Wilford Woodruff on many trips around the West.

In 1889, he joined a company to build a dam over the Sevier River to irrigate thousands of acres in Sevier County. Although this venture failed, he did help in the construction of the Saltair Railroad. He again served as Salt Lake water master in 1896 and as assistant superintendent of the Deseret Telegraph Company.

Wrote a biographer of Wilcken's life:

"While others whose names are more familiar dealt with questions of God and man, law vs. religion, statehood vs. subservience, Wilcken went about the business of caring for his own families, assisting and protecting others as necessary, and simply doing what had to be done. He was not necessarily a great man, but he was a worker bee in Zion's hive."[13]

(John L. Hart is a staff writer for the LDS Church News and editor of The Deseret News Church Almanac.)

1 "A Soldier's Story," by C.H.W., Juvenile Instructor, 20:283, 333; located by LDS Church indexer, Mel Bashore.)

2 "U.S. Soldiers Invade Utah," by E. Cecil McGavin; Boston Meador Publishing Co., 1937, p. 290.

3 "The Mormon War: A Study in Territorial Rebellion," thesis by M. Hamlin Cannon, 1938.

4 McGavin, p. 295

5 "Holy Smoke, A dissertation on the Utah War," by Paul Bailey, Westlore Books, 1978.

6 C.H.W., p. 342

7 "Charles Henry Wilcken, an Undervalued Saint," by William C. Seifrit, Utah Historical Quarterly, Fall 1987.

8. Ibid, p. 310.

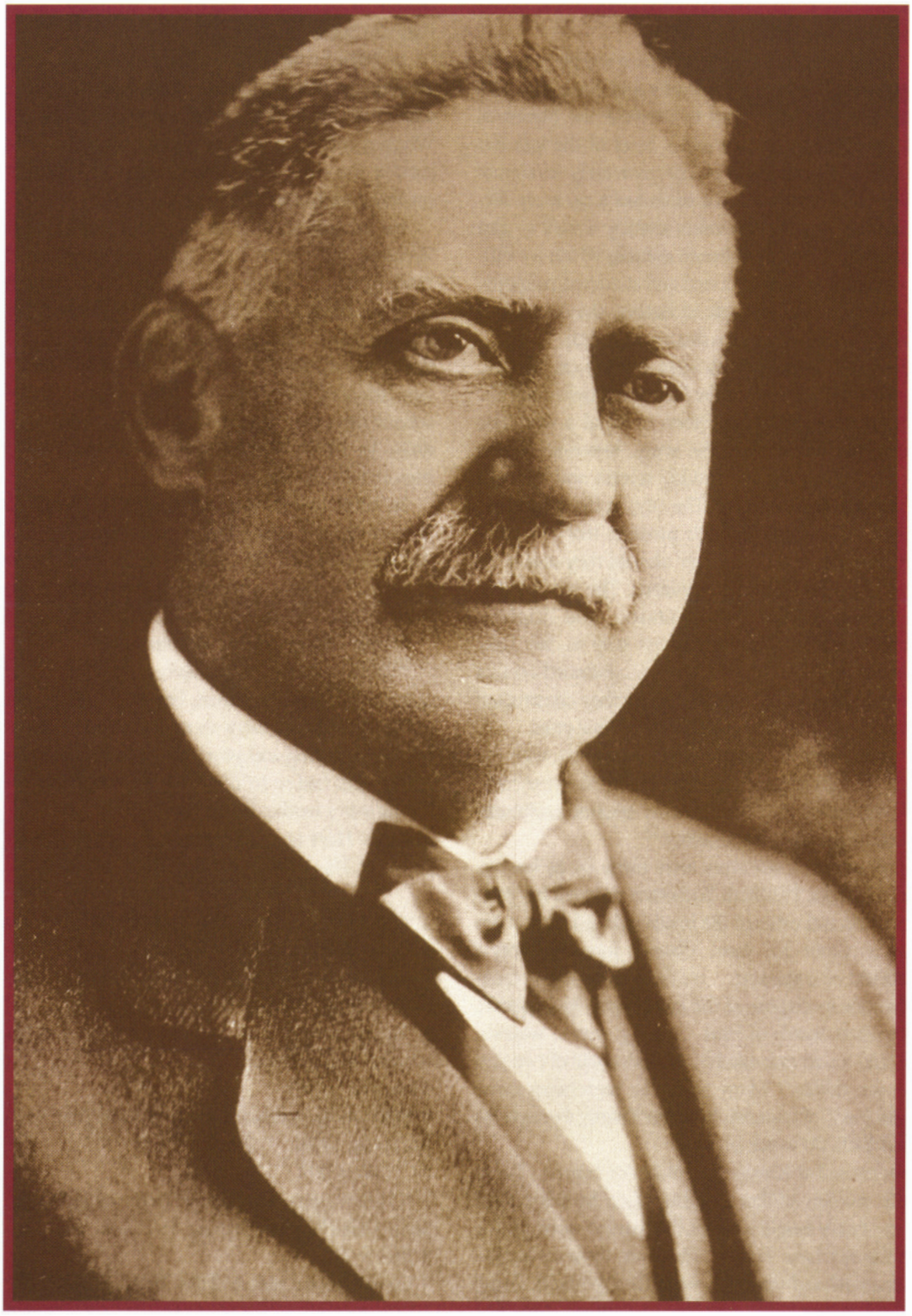
9. Comprehensive History of the Church, 4:299-300.

10 "Camp Floyd and the Mormons," by Donald R. Moorman with Gene A. Sessions, University of Utah Press, page 280.

11 McGavin, p. 282.

12 Ibid, p. 284.

13 Seifrit, p. 321



Courtesy Utah State Historical Society

Simon Bamberger

Utah's Jewish Pioneers

at HOME *in* ZION

By Karen Boren

"It is curious to see how the very physical circumstances of Mormonism are a copy of the Jewish. The parallel is not a fanciful or accidental one. The Mormons acknowledge, in some point intend it, themselves. Kirtland and Nauvoo were their settlements in Egypt; Joe Smith was their Moses; and when he died too early for a sight of the Promised Land, Brigham Young became the Joshua who led them all the way home. They have founded their Jerusalem in a Holy Land wonderfully like the original. Like Gennasareth [Galilee], Lake Utah is a body of fresh water emptying by a river Jordan into a Dead Sea without outlet and intensely saline. The Saints find their Edomites and Philistines in the Indians . . . and in the Gentile troops of Uncle Sam. The climate is a photographic copy of the Judaean; the thirsty fields must be irrigated through long seasons of rainless, cloudless heat, while the ridges of Lebanon, here called the Wahsatch (cq), are covered with snow."[1] → → →

That Jews are found among Utah's earliest pioneers should come as no surprise to the student of early Mormon history. Professor Joshua Seixas traveled to Nauvoo in 1836 to instruct Joseph Smith's School of the Prophets in Hebrew. At the installation of the Nauvoo Lodge of Free Masons, Joseph Smith noted that Grand Master Abraham Jonas of Columbus was present. Jonas became the first Jew to write about Mormons in an article for the Columbus Observer: "During my stay of three days . . . I found them hospitable, polite, well-informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course on the subject of religion we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs . . . "[2]

The early Jews of Utah waited until the establishment of Congregation B'nai Israel in 1881 before keeping official records. In "The Pioneer Jews of Utah" by Leon L. Watters, the lack of documentation is lamented. Said Watters: "Just who the first Jew was to cross the plains and mountains into Utah is not definitely established. We do know that Alexander Neibaur, who had been born a Jew and had been educated to become a rabbi, but who had subsequently embraced Mormonism, came to Utah in 1848. Abraham Watters is known to have been at Independence, Mo. (then the 'jumping-off' point for travellers across the plains), in 1847, and it was first believed that he had made the overland crossing from there to Utah. Later investigation however makes it probable that he reached California by sailing around Cape Horn in 1849 and later came to Utah from there . . . It is, however, established that the first Jews who came to Utah and ultimately remained there were Julius Gerson Brooks and his wife Fanny."[3]

Courtesy Utah State Historical Society

"THE PEOPLE'S STORE" WAS ESTABLISHED ON MAIN STREET IN AN ADOBE BUILDING, AND INCLUDED OPERATIONS IN CALIFORNIA AND NEVADA BEFORE THE EMPIRE PEAKED WITH THE STATE AND BROADWAY STORE

Julius and Fanny Brooks were the first of a host of Jewish merchants who would find business opportunities in the burgeoning territory. Juanita Brooks found an Isabella Brooks (most certainly Fanny) on the 1853 merchant roll of assessor I.Y. Hutchinson and noted that the millinery stock of Mrs. Brooks was assessed at $2,200, and that she was one of the few taxpayers who had paid her tax in full — all $5.50 of it.The arrival of Johnston's Army in 1857 sent the Brooks' temporarily scurrying out of harm's way. But with the establishment of Camp Floyd came Jewish merchants and freighters such as Nicholas Siegfried Ransohoff and Samuel H. Auerbach. Ransohoff thought enough of his commitment to Jewish dietary laws that rather than purchase the pork supply from Camp Floyd, he lent Brigham Young $30,000 to buy it rather than deal with the *trefah*, or unclean meat.

Auerbach's arrival in 1859 signaled the beginning of a great business dynasty with his brothers Frederick and Theodore. "The People's Store" was established on Main Street in an adobe building, and included operations in California and Nevada before the empire peaked with the State and Broadway store at which many people living today remember shopping.

Both Mormons and "Gentile" Gentiles seemed fascinated with the religious doings of their Jewish neighbors. The *Salt Lake Telegraph* and *Salt Lake Tribune* chronicled Jewish holy days and feasts in the 1870s, often with horrendous inaccuracies. Rosh Hashanah seemed to be particularly difficult to spell — one newspaper called it "Rusheshoner" while the other referred to the Jewish New Year as "Rosh Hashono." The April 16, 1876 *Tribune* conferred the title "Reverend" on the very Jewish Ichel Watters: "Yesterday concluded the Passover week during which Jewish fellow citizens regale themselves by abstaining from food except unleavened bread . . . the Rev. Mr. Watters officiating."

Brigham Young held many Salt Lake Jews in high regard and made sure they had a place in which to worship. Nathan Ellis, Frederick Auerbach and Solomon Siegel placed an ad in the *Salt Lake Telegraph* on Oct. 16, 1867, saying, "Whereas the Hon. Brigham Young has never denied any request made by us as a religious body granting us on several occasions the use of an elegant hall for our worship: therefore be it resolved that we appreciate his kindness and the courteous manner in which our requests have been granted." The respect between the two religions was such that when Charles Popper closed his butcher shop on the Jewish holidays

Rosh Hashanah and Yom Kippur, Mormon butchers in the area closed their shops as well. Popper graciously followed suit by closing his shop on July 24th in honor of the Mormon Pioneer Day.

The first independent "Gentile" house of worship was founded with the aid of Jews, with Samuel Kahn one of the trustees of the First Church of Jesus Christ (Congregational). The church, Independence Hall, was made available for Jewish worship as well. The unfortunate business war that sprang up between Mormons and Gentiles in the 1870s led to a brutal beating of Ichel Watters, Charles Popper and Joseph Silver at this church/synagogue that was erected at 300 South just west of Main Street.

During this time, many Jewish merchants moved their businesses to the Gentile enclave of Corinne, six miles west of Brigham City on the banks of the Bear River. Notable Jews in Corinne included the Auerbachs, Ichel and Abraham Watters, Charles Popper, three Siegel brothers and Nathan and James Ellis. Corinne fostered the first opposition political party in Utah with Samuel Kahn, Gumpert Goldberg, Julius March and a new Corinne citizen, Simon Bamberger. Corinne was truly a wild west railroad town that eventually fulfilled Brigham Young's prophecy of becoming a ghost town.

Newcomer Bamberger did not let the failure of Corinne hinder his rising star. Like a whirlwind, he became a leading figure in business, railroading, mining and politics, eventually becoming one of the first Jewish governors in the United States. Bamberger's light rail ran from Ogden to Salt Lake City and operated until 1952. The Great Salt Lake and Hot Springs Railroad was later known as the Bamberger Electric Railroad after 1917.[5]

Perhaps the most typically "Mormon" Jewish pioneers were the "Back to the Soil" Jews of Clarion, Utah. One of 40 Jewish agricultural settlements founded between 1882 and 1910, Clarion was located three miles west of Gunnison and was colonized by 81 Jewish families from eastern cities. According to Nathan Ayeroff, one of Clarion's settlers, Mormons in the area "acted to us not as strangers but as brothers."[6] Residents of Gunnison held a banquet in the settlement's honor. LDS Church President Joseph F. Smith personally donated $500 to the colony. Utah Governor William Spry attended a harvest celebration at Clarion in 1912 under a bowery that harkened back to the early boweries built by Mormon pioneers in Utah. But in the continual blurring of these two "Israels," the bough-covered structure also resembled the *succoth*, or booths made by the Children of Israel as they sojourned with Moses.

Water problems and inexperience in agriculture spelled the doom of Clarion by 1916. Two colonists remained in Utah and went on to fame: Benjamin Brown, founder of the Utah Poultry Cooperative Association, and Maurice Warshaw, founder of Warshaw markets and the Grand Central stores.[7]

While many Jewish pioneers would acknowledge the challenges inherent in sinking roots into soil so overwhelmingly dominated by members of another faith group, most found a happy home in Utah's Zion. Living among people who claimed a shared Biblical heritage (Mormon doctrine holds that Latter-day Saints are adopted Children of Israel through Joseph's son Ephraim), Utah's pioneering Jews experienced first-hand the prophecy of Isaiah, who foresaw a day when "Ephraim shall not envy Judah and Judah shall not vex Ephraim" (Isaiah 11:13).

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(Karen Boren is a staff writer for The Deseret News, where she has written numerous articles on Utah's Jewish community.)

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THE SILVER KING

Brawlin' Thomas Kearns Leaves His Mark on Utah

By Kellene Ricks Adams

Maybe it was the Saturday night brawl in a public pool hall. Or maybe it was the public recrimination he received from his Irish Catholic priest Sunday morning. Whatever the reason, 17-year-old Thomas Kearns decided it was time to leave the farming community of O'Neill, Neb., far behind.→ → →

Photos Courtesy Utah State Historical Society

And another Utah pioneering legend began to take shape.

Born in O'Neill in 1862, the son of an Irish farmer, young Tom quickly wearied of the rigors of farming. Mining, he thought, was the way to earn a livelihood. So a short time after the pool hall incident in 1879, he packed up what few belongings he had and headed for the Black Hills of South Dakota, arriving there just as the gold rush reached its peak.

After a stint as a railroad freighter, he signed on with the Homestake Mining Company, the world's largest gold mine at the time. For the next decade he labored in the dirt, sweat and dark of the mine. When at last the promise of the Homestake dimmed, he moved on, eventually landing in Tombstone, Ariz., where the mines again beckoned. From there it was an easy transition to Utah, where he would leave his mark on the entire state.Of course, it took a while for young Kearns and Utah to connect with each other. He was a Catholic in a land controlled by Mormons. He intended to leave the territory as soon as he made enough money working on the railroad in Springville to afford the trip to Butte, Mont., and the "richest hill on earth." But when he heard about promising silver and ore mines in Park City, he set his sights on the mountains above Salt Lake City and never looked back.

". . . He intended to leave the territory as soon as he made enough money working on the railroad. . . to afford the trip to Butte, Mont., and the 'richest hill on earth.' But when he heard about promising silver and ore mines in Park City, he set his sights on the mountains above Salt Lake City . . ."

In 1883, Tom Kearns walked into Park City an almost penniless 21-year-old. Less than a decade later, he was vice president of the Silver King Mining Co. and co-owner of the Silver King Mine, one of the largest silver and lead mines in the world. By the turn of the century he was a millionaire, investing in enterprises throughout the western part of the United States.

Along the way he married Jennie Judge, the niece of one of his business partners, and they had four children. And he also started dabbling in politics, making his first appearances on the political scene as a delegate to local and national Republican conventions.

His success hadn't come easily. Mining was as difficult as farming had been. But if farming had taught Tom anything, it was how to work hard. After finishing an exhausting shift in the mine, Tom pored over geology and mineralogy books, learning the secrets of underground treasures. He took on extra work and odd jobs, filing information away for future use.

And in 1889 he started to use what he learned. First, he secured his own contract to construct a tunnel for a local mine. After noticing an ore vein in the tunnel that spread toward a neighboring property, he convinced two friends, David Keith and John Judge, to go into business with him. They leased the Mayflower mine, and a year later struck the vein.

Although mining would always be a part of his life and the primary source of his great wealth, Kearns took a liking to politics. Admittedly not an altogether polished figure, he threw his hat into the senatorial ring in 1900. A handful of others wanted the job as well, and Kearns' chances for success were considered slim. But amid the rumored support of LDS Church President Lorenzo Snow, the Utah State Legislature elected Tom Kearns as senator — at age 38, one of the youngest people ever

elected to that office.

Once again, the lot Kearns had chosen was not an easy one. His critics and opponents were outspoken, often ridiculing his feeble oratorical skills and constantly pointing out his lack of political experience. His staunchest defender was *The Salt Lake Tribune,* the newspaper he had purchased the same year he went to Washington.

Kearns also had an ally in the White House. President Theodore Roosevelt took a liking to the senator from Utah. When Sen. Kearns talked to the president about Fort Douglas, mineral leases on Indian reservations and federal appointments, the president listened. And when the senator invited the president to dine at his new Salt Lake residence, Roosevelt accepted.

It was the highlight of Salt Lake City's 1903 social calendar. Thousands of Utahns lined the streets from the railroad depot to the Kearns Mansion hoping for a glimpse of the president. Roosevelt and Kearns shared breakfast with a Catholic bishop, an Episcopal bishop and the Mormon prophet, and the day was a significant one in the annals of Utah's early statehood.

Unfortunately, however, popularity with the president doesn't always translate into political votes back home. In 1905, Kearns returned to Utah, his Congressional career over.

But there was plenty to keep him busy back home. He and his wife had established themselves as community benefactors, contributing large sums of money for the construction of the Cathedral of the Madeleine and an orphanage. He was also a bank director and a member of the board of trustees of the Catholic University of America. Earlier, he had played a significant role in developing the Salt Lake and Los Angeles Railway.

"Along the way he married Jennie Judge, the niece of one of his business partners, and they had four children. And he also started dabbling in politics, making his first appearances on the political scene as a delegate to local and national Republican conventions."

But Kearns will probably be best remembered for his buildings. The magnificent three-story home that President Roosevelt visited still stands. It was donated to the state of Utah in 1937 and is now the official residence of the Governor's family. And *Salt Lake Tribune* employees still report to work at the Kearns Building, a 10-story structure in downtown Salt Lake City that once housed several major Utah businesses.

Thomas Kearns died in 1918 at age 56 after being hit by a car while walking across Salt Lake City's Main Street. He left a pioneering legacy of hard work and determination that will endure even longer than the businesses he shaped or the buildings that bear his name—thanks, in large measure, to a pool hall brawl and a Scotch blessing from an Irish priest.

(Kellene Ricks Adams is an associate editor of Ensign magazine.)

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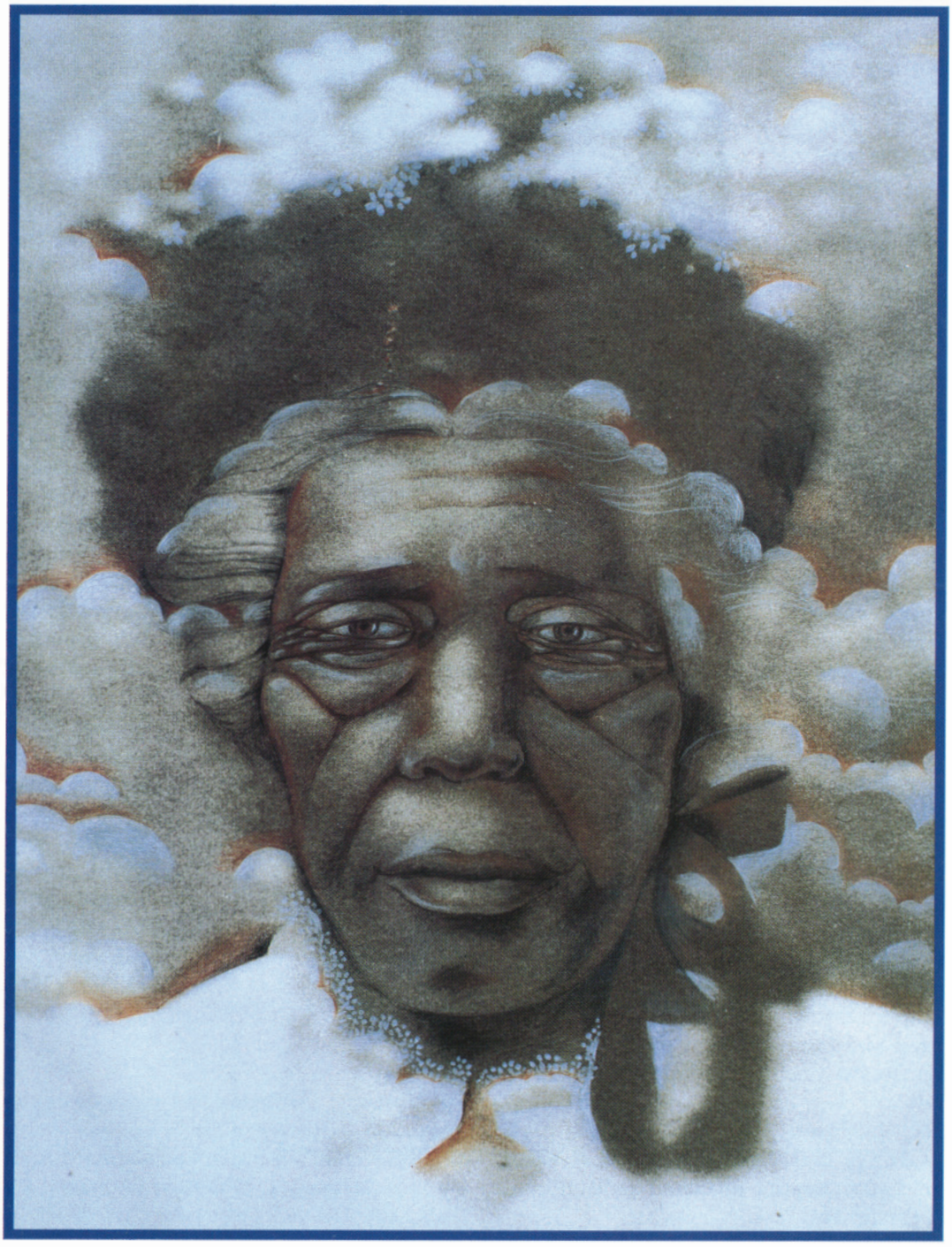

Courtesy Museum of Church History and Art

By Joseph Walker

JANE ELIZABETH MANNING JAMES

A Profile in Courage, Faith, Resiliency and Hope

WHILE MANY OF THE PIONEERS WHO MADE THEIR WAY TO THE VALLEY OF THE GREAT SALT LAKE IN THE LATE 1840S KNEW MUCH OF PERSECUTION AND DISCRIMINATION, NONE WAS MORE INTIMATELY ACQUAINTED WITH THOSE HARSH HUMAN REALITIES THAN JANE ELIZABETH MANNING JAMES.

FOR SEVERAL MONTHS JANE STAYED IN THE MANSION HOUSE AND WORKED FOR JOSEPH AND EMMA SMITH. SHE CONSIDERED JOSEPH "THE FINEST MAN I EVER SAW ON EARTH . . . HE WAS A FINE, BIG, NOBLE, BEAUTIFUL MAN! . . . WHEN HE WAS KILLED, I LIKED TO A DIED MYSELF."

Like the rest of her pioneering peers who were driven from their comfortable lives in Nauvoo, Ill., by venomous mobs, Jane experienced first-hand the horrors of religious intolerance. But unlike all but a handful of her brother and sister saints, Jane also felt the sting of racism and bigotry during an era when such attitudes were not only politically correct, they were also considered to be scientifically accurate.

Jane Elizabeth Manning James was a black Mormon woman. One would be hard-pressed to find a lower rung on the sociological ladder of the mid-nineteenth century.

And yet her death in 1908 was noted by Salt Lake-area newspapers, and LDS Church President Joseph F. Smith spoke at her funeral.[1] Her pioneering contributions were made not because of her position and status in life, but rather, despite it.

Although the exact date is uncertain, this much is known about the birth of Jane Elizabeth Manning: her parents were Isaac and Eliza Manning, and they lived in Wilton, Conn.[2] Unlike many of her contemporaries, Jane never knew slavery. She and her family worked for a prosperous white farmer in Connecticut, where she heard and embraced the gospel message of two Mormon missionaries. When Latter-day Saints in the area were asked to immigrate to Nauvoo, Ill., Jane and eight members of her family — her mother, brothers Isaac and Peter, sisters Angeline and Sarah, brother-in-law Anthony Stebbings, sister-in-law Lucinda Manning and her son Sylvester — decided to go with them.[3]

The entire church group traveled to Buffalo, N.Y., where they intended to book passage on a boat that would take them most of way on their 800-mile journey. But port authorities refused to allow the black family on the boat. So Jane and her family began walking the 800 miles to Nauvoo.

In her autobiography she wrote of the experience:

> We walked until our shoes were worn out, and our feet became sore and cracked open and bled until you could see the whole print of our feet with blood on the ground. We stopped and united in prayer to the Lord, we asked God the Eternal Father to heal our feet and our prayers were answered and our feet were healed forthwith.[4]

When the family arrived in Peoria, Ill., local authorities threatened to put them in jail because they didn't have their "free papers." It required considerable time and effort to convince officials that they had never been slaves and therefore had no "free papers."[5]

The rest of their journey they encountered more prejudice and hardship. Since few settlers would offer even the hospitality of their barns, the family slept most nights outside in the cool of impending winter. They forded deep rivers and streams on foot, with cold water swirling about their necks. They often went a day or two without anything to eat. But always, Jane wrote, "we went on our way rejoicing, singing hymns and thanking God for his infinite goodness and mercy to us in blessing us . . . protecting us . . . and healing our feet."[6]

When at last they arrived in Nauvoo they went directly to Joseph Smith's home, where they were welcomed warmly. According to Jane's "Biography," Joseph Smith took the chair next to Jane's.

"You have been the head of this little band, haven't you?" he asked her.

"Yes, sir."

"God bless you! Now I would like you to relate your experience in your travels."

She told the story, at the conclusion of which Joseph Smith slapped the knee of Dr. John Bernhisel, another guest in the Smith home.

"What do you think of that, Doctor?" Joseph Smith asked. "Isn't that faith?"

"Well, I rather think it is," Bernhisel replied. "If it had been me I fear I should have backed out and returned to my home."

"It should be noted that it wasn't until some 70 years after Jane's death that the most sacred rites and ordinances of her faith were made available to blacks. But she never gave up, she never quit trying and she never lost her faith."

"God bless you," Joseph Smith told the Manning family. "You are among friends. Now you will be protected."[7]

For several months Jane stayed in the Mansion House and worked for Joseph and Emma Smith.[8] She considered Joseph "the finest man I ever saw on earth . . . He was a fine, big, noble, beautiful man! . . . When he was killed, I liked to a died myself."[9]

The next few years were difficult for the church and for Jane. Just before undertaking the trek westward, Jane met and married Isaac James, a free black who was also a Mormon. Together with their infant son Silas and Jane's son Sylvester, they traveled to the Salt Lake Valley, arriving in late 1847.[10]

For several years the James family worked alongside their white brothers and sisters to establish Zion in the tops of the Rocky Mountains ("Oh how I suffered of cold and hunger," she wrote of those days, "and keenest of all was to hear my little ones crying for bread, and I had none to give them"[11]).

Even after the family managed to acquire a home and farm animals, life wasn't easy. Indeed, it seemed to follow a steady course of trial after trial. Late in her life, just when you'd think things would start getting easier, her husband Isaac left her. For 20 years she managed her home and raised her family — alone. She grew crops, took in laundry and made soap to help make ends meet. She raised a good family and made regular donations to the poor and needy from what little she had left over. And when Isaac finally returned to their home and asked for forgiveness, she gave it — fully and completely. Less than a year later he died, and Jane held his funeral in her home.[12]

It should be noted that it wasn't until some 70 years after Jane's death that the most sacred rites and ordinances of her faith were made available to blacks. But she never gave up, she never quit trying and she never lost her faith. Toward the end of her life, though almost blind and crippled by a hard fall, she wrote: "I want to say right here, that my faith . . . is as strong today, nay, it is if possible stronger than it was the day I was first baptized. I pay my tithes and offerings, keep the Word of Wisdom, I go to bed early and rise early, I try in my feeble way to set a good example to all."[13]

Small wonder, then, that Jane Elizabeth Manning James was beloved as the matriarch of Utah's early black community.[14] Along with such respected pioneer blacks as Green Flake and Elijah Abel, she established a pattern of living that reflected pride and dignity in her identification as a black person and as a Mormon. And she left for all who followed behind a legacy of faith, courage, resiliency and hope.

Persecution and discrimination notwithstanding.

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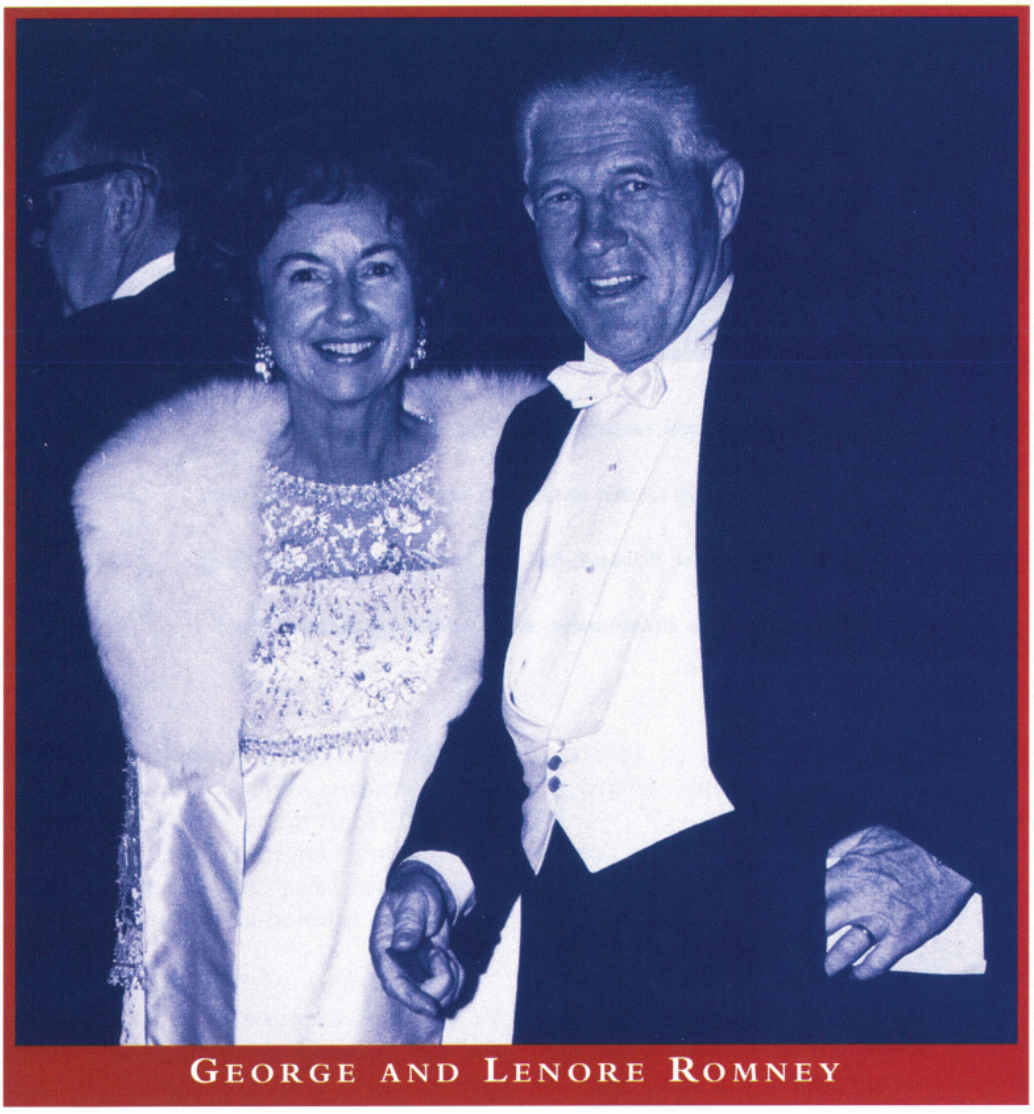
GEORGE W.

FARM FOLK ACROSS THE RIO GRANDE RIVER IN THE MORMON COLONIES OF MEXICO THOUGHT HE WAS NAILED TO THE BACK OF THAT BLACK AND WHITE INDIAN CAYUSE PONY CALLED MONTY. → THE LAD WAS ONLY 4 YEARS OLD, SUN-BROWNED, IN WORN OVERALLS. BUT HE LOOKED REGAL UP THERE ASTRIDE MONTY. HIS STRAIGHT BROWN HAIR WAS UNCOMBED. BUT, JUT-JAWED, HE SAT ERECT, THE LEATHER REINS IN HIS HAND. → → →

BY WENDELL J. ASHTON

ROMNEY



GEORGE AND LENORE ROMNEY

A Study in Determination

His name was George Wilcken Romney.

But this was not a usual day for George. With an urge, he dug his knees into Monty's back and whipped the pony into high speed. As he dashed, the pony saw a stick on the ground, probably thinking it was a snake. The pony swerved abruptly. George tumbled off its bare back onto the ground, unconscious.

Caring hands took George to a bed.

His mother, Anna Amelia Pratt Romney, yet in her thirties, knew what George liked: an ice cream cone.

She quick-stepped to get him one.

Before she could return, George had jumped out of bed. He had jumped, again, atop his pony.

George and his pony were both determined.

In those days, just before Woodrow Wilson was elected president of the United States in 1912, revolutionists rode throughout northern Mexico. They repeatedly moved through the Mormon colonies, stealing horses.

Some 4,000 Americans lived in the colonies, many in red-brick homes on wide streets bordered by maples and lilacs. Often apple orchards were close by.

"No living person raised in Utah and nearby today has made a more impressive record nationally and internationally than George Wilcken Romney. He has made his mark on four fronts: business, government, religion and volunteer work."

Four times George's pony was stolen by revolutionists. Four times, the resolute pony, wearing hobbles, returned to the Romney farm.

As Mexico's revolution intensified, George's family moved out of the colonies to Texas, and then to western America. Much of George's growing up happened in Salt Lake City.

George's father was Gaskell Romney, born in St. George, Utah. In the Mexico colonies he operated a farm and a saw mill where window frames, sashes and other millwork were made. He also was a builder of homes. Gaskell's parents were Mormon pioneers who crossed the plains.

George's mother was a granddaughter of Parley P. Pratt, one of the original Latter-day Saint apostles and an eminent pioneer author.

From Mexico, where he was born 7 July 1907, George Romney rose to become a mighty leader in America.

No living person raised in Utah and nearby today has made a more impressive record nationally and internationally than George Wilcken Romney. He has made his mark on four fronts: business, government, religion and volunteer work.

At 86, silver-haired and yet robust, and with those same jut jaws, he continues to pioneer with his charming companion of 63 years: Lenore LaFount Romney.

As I have visited with him through the years I have marveled at his energy, his honesty, his broad interests, his championing of causes for strengthening America, his deep faith in God and his personal warmth, humor and caring for others. Most of all, I am impressed with his determination.

As chairman of the board, president and chief executive officer of American Motors, George gave to America its first successful compact automobile: the Rambler.

For four consecutive years, he was chosen by the Associated Press as America's Businessman of the Year (1957-1961).

George pioneered in business more than creating the first compact car. He introduced profit-sharing to major American car-makers. This is how it happened:

In 1957, Romney, 55-years-old, could see that America was beginning to lose car markets. With union-pushed high worker salaries, U.S. car-makers were being nibbled at by Japanese and other foreign car-makers.

As chairman of the board of the Automobile Manufacturers Association, George expressed his feelings to leaders of the three car manufacturing giants: Henry Ford II of Ford Motor Company, Harlow H. Curtice of General Motors and Lester Lum (Tex) Colbert of Chrysler. Romney recommended that they let the president of the United States (Dwight D. Eisenhower), Congress and the public know of the serious problem.

Curtice of General Motors, which had 55 percent

of the market, refused to join with the message. Ford said he would like to talk more about the problem with Romney, which he did. He praised George. But he took no action.

Determined as always, George Romney personally approached Walter P. Reuther. He was president of the United Automobile Workers (UAW). "Let us reason together," was George's approach.

Their discussion began in Romney's home. Lenore served lunch as they talked. The Romney home was in Bloomfield Hills, near Detroit. The two-story, gabled house of pale pink brick and gray frame walls was designed by Romney. He was the building contractor, too.

The two-man talks continued.

Romney and Reuther became the two R's of profit-sharing in automobile manufacturing. Their plan went into effect in 1960, between American Motors and the UAW. Later, when Japan emerged as a car-making monarch, other major car-makers followed suit.

Three times George Romney was elected governor of Michigan (1962-1966). As chief of the Wolverine State, he led in giving it a new constitution, increasing state programs in civil rights and education, modernizing the state tax structure and ending the financial problems that had plagued the state for years.

He got into politics by leading a drive among citizens to give Michigan a new constitution.As Michigan's governor, he gave a moving address in Atlanta, Ga. He spoke to young men aged 18-25. He urged the youths to "give two years of your life to volunteer public service." One listener thought George said "wife," not "life." He wrote to the governor, telling him he would like to give up his mother-in-law, rather than his wife, for two years.

Lenore has been at George's side in meeting challenges, particularly in election campaigns. In Michigan there are two cities named Mount Pleasant and Mount Clemens. As candidate Romney began his talk in Mount Pleasant, he declared: "How nice it is to be in Mount Clemens."

Lenore interrupted: "It's Mount Pleasant."

George thought he had recovered when he continued, with a smile: "How pleasant it is to be in Mount Clemens."

In 1965, Romney received the Charles Evans Hughes National Award for Courageous Leadership in Government, from the National Conference of Christians and Jews.

In 1967, George was the leading Republican candidate for president of the United States. But after a September, 1967, visit to Viet Nam, where the United States was engaged in war, Romney made an observation in a television interview: "President (Lyndon B.) Johnson (is brainwashing us about Viet Nam." George was sure that it was wrong for America to be involved in war in Viet Nam.

The remark lost Romney some support. Richard M. Nixon, who had served as vice president to President Eisenhower seven years earlier, won the Republican nomination. He went on to be elected president, defeating Vice President Hubert H. Humphrey, the Democratic candidate.

For four years (1969-1973) Romney served under President Nixon as Secretary of Housing and Urban Development in the United States Cabinet.

. . . GEORGE CONFERRED WITH SOME OF THE WORLD'S NOTABLE LEADERS, INCLUDING INDIAN PRIME MINISTER INDIRA GANDHI, JORDAN'S KING HUSSEIN, POPE PAUL VI AND EDWARD HEATH, PRIME MINISTER OF GREAT BRITAIN . . .

As governor, business executive and cabinet member, George conferred with some of the world's notable leaders, including Indian Prime Minister Indira Gandhi, Jordan's King Hussein, Pope Paul VI and Edward Heath, prime minister of Great Britain from 1970-1974.

Since he was a tot in Mexico, George Romney has been a faithful Latter-day Saint. He has served as stake president, regional representative and as stake patriarch. He proselyted as a full-time missionary in England and Scotland during 1927-1928. In 1971 George Romney was selected as Churchman of the Year by the Religious Heritage Foundation of America.

Since his school days, George has believed in and practiced volunteer service for community,

national and international betterment.

In 1959, while he continued as chief of American Motors, he launched into another vital pioneering role. He organized Citizens for Michigan. The aim was to create an enlightened electorate that would resolve a political deadlock. It had resulted from excessive partisanship by both the legislature and the governor. This volunteer leadership led to Romney's election as Michigan's governor in 1962.

While he served in the cabinet, he helped sire the National Center of Voluntary Action. This organization was the forerunner of VOLUNTEER. George has acted as its founding chairman since 1974.

Earlier this year I sat beside Romney as he, with strong motions by his protruding chin and wizened hands, explained to Utah Gov. Michael O. Leavitt (about half George's age) how citizens can form discussion groups. As in town meetings, they can express their views. Then take action.

"This," George said, "is how people on a volunteer basis can bring themselves closer to government, and government closer to the people."

Romney was also a founding board member of the Points of Light Foundation. Its aim is to build America through voluntarism.

Today, while he walks more than five miles a day to keep fit, he is a board member of the Commission on National Community Service (created by Congress and appointed by the president).

George learned early how to work hard and exercise. His first paying job came when he was 12. He received a dollar a day for shocking sheaves of wheat in fields near Rexburg, Idaho, where his family lived at the time.

I first learned of George Romney when I entered the old LDS High School and Junior College at age 14 in 1926. The campus was situated in Salt Lake City's downtown, just north of the Hotel Utah, now the Joseph Smith Memorial Building. George Romney had been the student body president at LDS the previous year. On campus he was called "Gas." That came from the listing of his father's first name in the telephone directory: Gaskell.

I had watched the LDS basketball team, in suits of blue trimmed with gold. The team's hero was Occie Evans, a wiry, small, speedy dribbler with straight, thin, raven-black hair and a Southern drawl. George Romney tried to make the basketball team. The coach, blond, bony Vadal Peterson, said to George: "As an athlete, you are not well-coordinated. But no one works harder at being an athlete than you."

One day in 1924 (when George was 17 years old) Occie Evans asked George to drive his car up one of the nearby canyons to pick up Occie's girlfriend. George agreed. With Occie's girlfriend was lithe, big-eyed and beautiful Lenore Emily LaFount. She was daughter of Harold A. LaFount and Alma Robison LaFount. For five years Harold LaFount had been bishop of Hawthorne Ward in Salt Lake City's Granite Stake. This was most of the same time my father, Marvin O. Ashton, was bishop of Wasatch Ward in the same stake.

On the ride back from the canyon, Lenore stroked a ukelele. George was charmed by the music; even more by the musician.

A courtship began. It continued for two years, until George left for a mission in Britain for two more years.

Lenore waited. They were married 2 July 1931 in the Salt Lake LDS Temple, during the Great Depression, and five years after that first ukulele beckoning.

Meanwhile George had attended George Washington University in Washington, D.C., served as a tariff specialist for U.S. Senator David J. Walsh and as an apprentice salesman for Aluminum Company of America.

Lenore and George have been blessed with two daughters and two sons: Lynn (Mrs. Loren G. Keenan), June (Mrs. Bruce H. Robinson), Scott and Willard Mitt.

Willard Mitt was named for J. Willard Marriott, founder of the Marriott food service and hotel networks, and Mitt Romney, an uncle who was a top athlete at the University of Chicago.

Mitt now is following a pattern of his mother. Lenore was Michigan's Republican candidate for the U.S. Senate in 1970. She was defeated by the incumbent, Senator Phil Hart. Mitt is the leading Republican candidate from Massachusetts for the U.S. Senate. In November he will likely oppose U.S. Sen. Edward (Ted) Kennedy, who has held his Senate seat for 32 years. The battle should be a big one, with much national attention.

On the telephone to Michigan I asked George Romney for the formula he and Lenore used in rearing superior children like Mitt.

I heard on the phone George call to Lenore. Then he said:

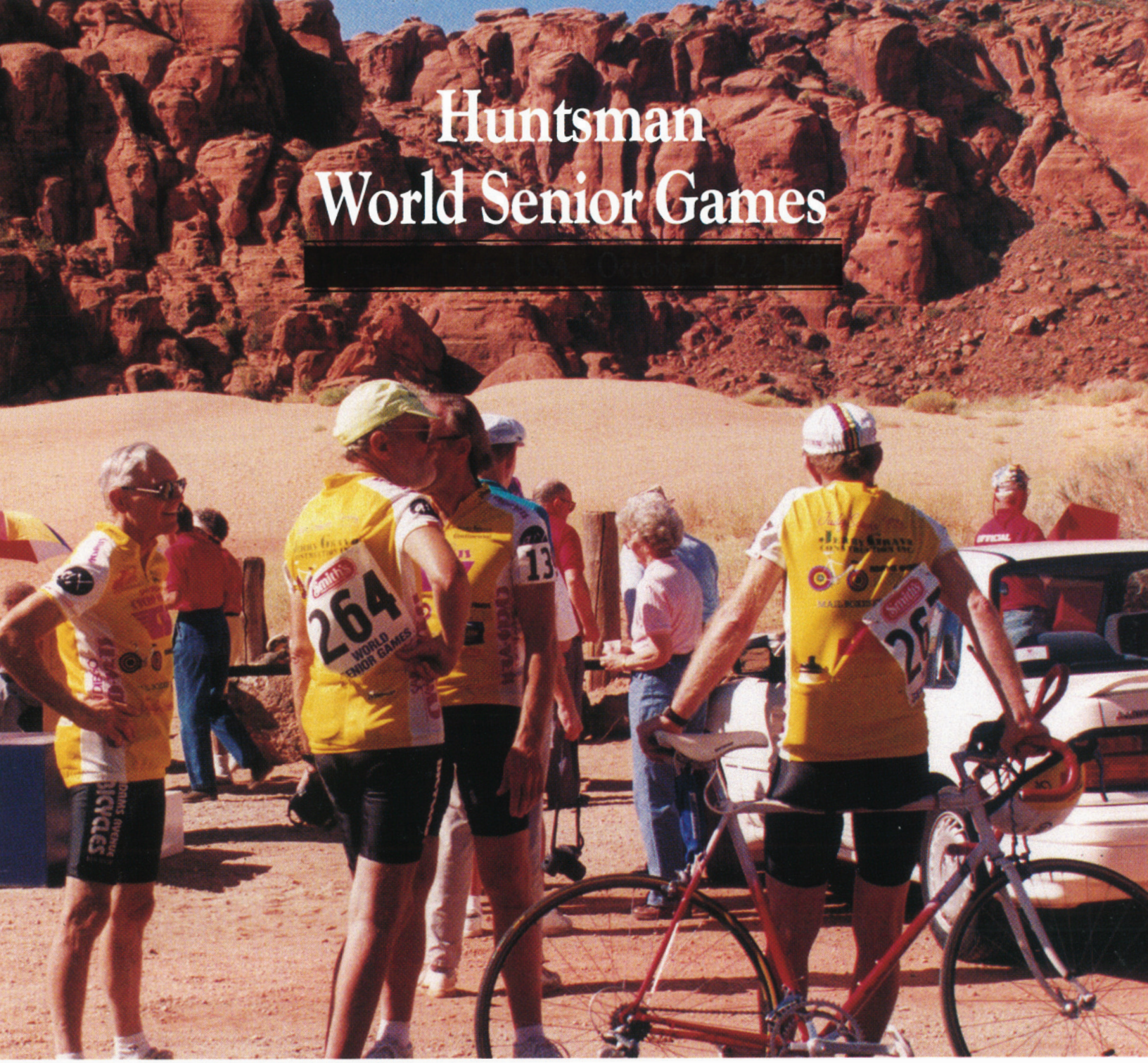
"Simply, we have striven to,

"Live as we believe,

"Set aside Sunday for church and family,

"Let our children know that we, their parents, love each other."

George Romney is working hard to raise money and otherwise help his son, Mitt. George is doing it with all the determination of that pint-sized farm boy on a black-and-white pony in Mexico. And so is Lenore assisting, with the finesse of those deft, slender fingers strumming a ukulele coming down a canyon into the Salt Lake Valley in 1924.



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Utah Chapters Go W-a-a-a-y Back For History Trek

Three Salt Lake City-area SUP chapters joined forces in January for a trek to see a unique exhibit of Etruscan art and culture.

Members of the Canyon Rim, Heritage and Olympus Hills chapters toured "The Etruscans," an extensive traveling exhibit that was headquartered at Brigham Young University's Museum of Art for several months this winter. It focuses on the Etruscans, a relatively unknown civilization that pre-dates the days of the Roman Empire. Much of their art and culture had been lost for more than 2,000 years. But it has been on display throughout the United States, with the BYU facility as its fourth and final U.S. stop. Following the Provo exhibition, the entire collection was transported to its permanent home at the Vatican.

Nearly 50 SUP members and their spouses attended the exhibit.

"It was a pleasant trek on a beautiful, sunny day," said Phillip R. Clinger of the Canyon Rim Chapter. And to top it off, he added, the entire busload made "an unplanned stop for frozen treats at the BYU campus creamery."

(Submitted by Phillip R. Clinger)

OQUIRRH MOUNTAIN CHAPTER:
New Officers Elected

New officers have been elected in the Oquirrh Mountain Chapter. They include: Ronald Andersen, president; Artie Henderson, president-elect; Blaine Covington, past president; Lamar Brown, secretary-treasurer; Harold Dangerfield, monument chairman; Edgar Soderstrom, chaplain; and Hal Covington, publicity-history.

BOX ELDER CHAPTER:
Looking to the Future

With a keen eye focused on upcoming activities and events, the Box Elder Chapter recently underwent considerable reorganization. Not only were new officers elected to assist chapter President Ferrin L. Allen, but a new set of by-laws were written and adopted.

The chapter, which includes more than 100 members, is working hard to recruit new members. Medallions will be given to chapter members who recruit five or more new members this year. Attention is also being focused on upcoming treks and projects, including assistance in an effort to restore Brigham City's Old Union Pacific Depot and turn it into a museum, and chapter plans to create a monument commemorating Brigham City's early Co-Op Industries.

A local chapter scholarship fund is being established for graduates of the Box Elder and Bear River high schools to honor Tomorrow's Pioneers, and a newsletter is being distributed to all members each month. And Calvin Andrus is organizing a committee to prepare for the 1995 SUP National Encampment in Brigham City.

TEMPLE QUARRY CHAPTER:
Music and the Spoken Word

David Munk and Todd Christensen, young fathers who have played their guitars and sung together since their high school days, entertained the Temple Quarry Chapter in February. Their songs included "A Poor Wayfaring Man of Grief," "I Am A Child of God," "Love" and "I Need Thee Every Hour." They took turns making appropriate comments before each song.

Erik and Elna Johnson were our special guests in January. They told inspiring stories of their missionary experiences in the Philippines and Sweden, where they presided over the mission and, later, the Stockholm Temple.

Newly elected chapter officers are: Allan Howard, president; Reed Newbold, past president; Calvin Brady, president-elect; George Harris, vice president; Marianne Ethrington, secretary; Dale Callister, treasurer; Gene and Betty Newbold, historians; Gloria Ostler, newsletter editor; Jim Ostler, awards chairman; Wayne Barrett, chaplain; Glen Greenwood, trekmaster; and Golden Buchmiller, public relations.

NEW MEMBERS

Vernal A. Andersen (SC)

Jared Baldwin (AL)

L. John Bingham (CM)

Kay Blackner (PH)

Jacob DeLoss Bowers (JRT)

N. Keith Carroll (CR)

Richard Arthur Crawford (BE)

Ivan Grant Curtis (PAL)

A. Jay DeLaMare (SC)

John S. Duder (AL)

Wayne Hansen (SH)

Gayle G. Hall (AL)

Stephen Christian Heidt (OQMT)

Joseph Aston Heidt (OQMT)

Larry W. Humpherys (AL)

Richard Hulme Nebeker (Al)

George L. Knavel (BE)

Alva Leon Matheson (CC)

J. Will Lewis (SH)

Kenneth L. Long (HOL)

Don W. McBride (SD)

Orrice C. McShane (AL)

Robert John Martell (SC)

Ralph Nielsen Morley (CM)

Wayne R. Moyes (SC)

Reed Nelson (SH)

N. Richard North (CR)

Larry Pierce (BE)

Derwin J. Orgill (CM)

R.G. Pratt (AL)

Elden C. Sabin (PAL)

Richard L. Sisam (OLYH)

Roselyn W. Slade (AL)

Dennis L. Slater (CM)

Charles J. Stromberg (SC)

Gary Turnbull (EMC)

Max Ira Yarbrough (SC)

David R. Holdaway (BY)

Leon W. Woodfield (BY)

CONGRATULATIONS TO:

— Alva and Zella Matheson of the Cedar City Chapter, who recently celebrated their 65th wedding anniversary. Alva recently joined the SUP at age 90, proving once again that you're never too old to try something new — especially when "something new" is SUP!

— W. Grant Evans, a member of the Twin Peaks Chapter, who was recently named to the Utah Tennis Hall of Fame. He was one of the first 16 players to be so honored. As a collegiate player at the University of Utah from 1933-1936, Evans was undefeated. Later in his life he was ranked fifth nationally in the United States Tennis Association's over-55 age group rankings, and was the only competitor to win two gold medals at the World Senior Games in St. George, Utah.

NAME MEMORIALIZATION

R.C. Foy (CM) — 1

Mormon Battalion — 2

Neldon B. Jensen (MUR) — 4

C. I. Fox (MILLS) — 1

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CHAPTER ETERNAL

Mark Jones Brinkerhoff, 74, of St. George, Utah.

William Hyrum Buys, 86, of Oceanside, Calif.

Earl A. Hansen, 91, of Logan, Utah.

William Thurman Pryor, 87, of Cedar City, Utah.

AND FINALLY . . .

Enoch Thorne, president of the Ogden Chapter, addresses these thoughts to "My Beloved Sons of Pioneers:

"What is the main reason we honor Utah pioneers? Is it just that they settled this Great Basin area and made possible modern development? This is a very important reason and, unfortunately, the only one many people think of.

"Settling the Rock Mountain areas cost many lives, and in every sense what they did was heroic. We must honor them for this unparalleled accomplishment. But that was incidental to their primary purpose. They were pioneers in a vastly greater sense, one that Latter-day Saints should forever cherish.

"What was it?

"It was that they pioneered the movement that is to culminate with the Second Coming of the Lord Jesus Christ. They became pioneers in establishing the Kingdom destined to fill the whole earth. They were the Lord's advance messengers, forerunners who courageously put their all on the altar to further the work. They traversed trackless plains and mountains, leaving their dead in shallow, unmarked graves along the way. No matter Indian attacks, cricket infestations, to eke out a bare existence until they could grow more crops. No matter the cost, loyal to their trust, filled with inspiration, they knew that the work would not fail, nor be given to another people.

"Individuals might fail, some would die, but the work fail? Never! They built the foundations of the Kingdom and passed on the torch to us. We must build as they did. We must rededicate and renew our allegiance to the Divine Cause."

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GENEVA STEEL

Just Keep A-Goin'

Jacob gently placed the last stone on the shallow grave he had dug for his beloved wife, Elizabeth. Overwhelmed by exhaustion and grief, he wanted to lie down beside her and sleep.

"Papa?"

The voice of his 8-year-old son, Benjamin, brought him back to the hard realities of life on the trail with a pioneer wagon train.

"Yes, Ben?"

"I made this." The boy handed his father a flat piece of wood, upon which he had written a single word — "Mama" — with a blackened stick from the camp fire. A wave of emotion swept over Jacob as he remembered how Elizabeth had taught Ben to read and write.

"That's a fine marker, Son," Jacob said at last. "Your Mama'd be proud to have it."

The boy smiled bravely through moist, reddened eyes, and together father and son attached the marker to the grave as a final tribute to the woman they both loved.

"Excuse me, Jacob."

Both Jacob and Benjamin turned to see the wagonmaster, his hat in his hand. For the first time Jacob was aware of the activity behind him, as settlers were finishing breakfast and packing their covered wagons in preparation for another day on their journey.

"I know this is a hard time," the wagonmaster said softly. "But we need to be goin'."

Mark Robison

"We can't go!" Benjamin shouted. "Tell 'im, Papa! We can't just go and leave Mama here!"

The wagonmaster looked at the boy, then at Jacob, who slowly knelt to speak to his son.

"Ben," he said. "We've got to move on."

"But, Papa, Mama . . . "

"Nobody loved your Mama more than me," Jacob said. "But she wanted us to make a good life for ourselves. We can't do that here. We've got to move on."

The boy stared at his mother's grave. Somehow, deep down inside, he knew his father was right. They would have to move on. But not today. "Can't we wait a few days?" he asked. "We can catch up to the others later."

Jacob shook his head slowly. "I'm sorry, Son," he said, "but in a few days the rest of the company will be so far ahead we'll never catch up. And without them we can't survive."

The boy's chin quivered slightly. He looked at his father and then at the wagonmaster, who squatted so he could face him eye-to-eye. "Ben," he asked, "you remember a few days back when we were goin' through that rough stretch on the trail?"

The boy nodded.

"Some said we should turn back," the older man said. "Others said we should stop a while, like maybe the trail would change in a day or two. But do you remember what we did?"

"We just . . . kept a-goin'."

"That's right. And we made it, didn't we? It was a tough pull, but we just kept pluggin' along and we got through it." He paused, then he added: "Just like I figure you and your Pa'll make it through this rough stretch of road you're on — if you just keep a-goin'."

And that's what they did: they kept a-goin'. They moved on. And they survived.

The same is true for us today when we encounter rough stretches along the road of life. No matter how much we may want to quit or turn back or give in to the pressures, most of the time the best thing we can do is just keep a-goin'. We may have to slow our pace from time to time, and occasionally we may even have to change directions. But as long as we just keep pluggin' along, eventually we'll get through it.

And we'll survive.

A First-Person Account Of Pioneer Industry

By Dr. Stephen L. Alley

John Lowe Butler was one of the bodyguards of Mormon Church founder Joseph Smith and a conscientious journal-keeper. His account of the daily hardship and peril of the pioneers raises in us the sympathy that only a first-person account can. In 1839, he was called on a mission, and left his crops to be tended by his brothers until he returned in January of the next year. His account of the settling of Nauvoo, told here in his words and using his grammar and punctuation, is illustrative of the visionary industry of our pioneer forbears:

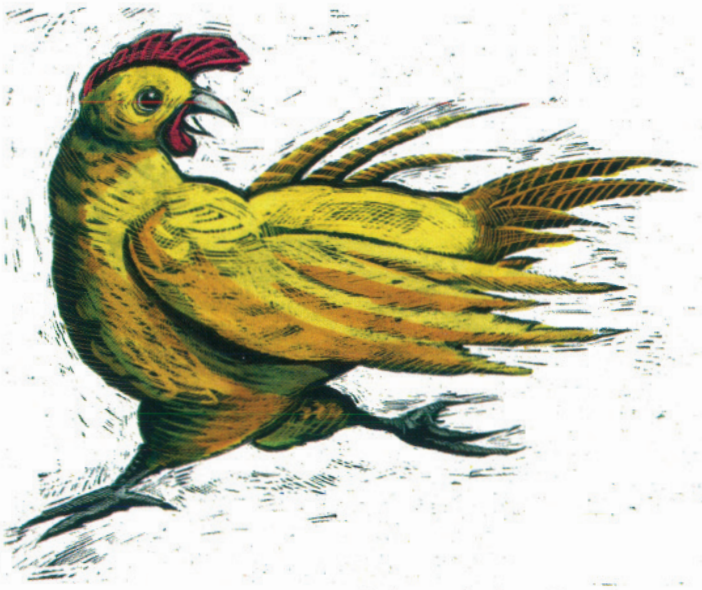
"While I was on this mission, Brother Joseph and Hyrum were released from prison, They came over to Quincy and the Governor told them that they might go and build a settlement in Commerce, that was up the river from Quincy, but it was the most sickly place in the state, so Joseph concluded to move in the forepart of the year [1840]. My wife bore me a daughter on December the twenty-ninth, eighteen hundred and thirty-nine. We named her Caroline Elizabeth. About March Joseph and Hyrum moved up to Commerce, and I went up just after them to look at the place and see how I should like it. Brother Joseph asked me if I was coming to live there. I told him that I wanted to live where he did. Well, said he, you have not got your family here yet, have you. I told him no, I had not moved them up yet, but that I had come up just to look at the place. Bother Joseph then said, You will come over to my house and stay while you are here, and til you move your family up. I thanked him for his kind offer, and when I got over to the House I found a whole lot of folks very sick. It was a very sickly place indeed. I asked Brother Joseph what kind of a place it was. He said it was a low, marshy, wet, damp, and nasty place, but that if we went to work and improved it, it would become more healthy and the Lord would bless it for our sakes. I went to work after I had been there some three weeks to pay for my board and helped Brother Joseph to fix up his fence and to plow his lot and do up his garden for him, then my family was moved up and I built a house and fenced my lot upon the hill. We were all Mormons but one and his name was Daniel H. Wells. He was Squire of Hancock County. At that time everyone was building and you could look over the little settlement and see the hand of industry in every corner of the town. Things prospered with everybody and the Saints began to look for better times than they had seen lately. It began to be a more healthy country and folks began to be strong again. It was a serious time when nearly every family was down sick and the sufferings we had to encounter with is beyond the knowledge of any man accept he pass through it, but thanks be to God our Heavenly Father, He heard and answered our prayers when we called upon Him. He blessed us and the land for our sake and it yielded and brought forth in abundance, so much so that the folks did not know what to do with their stuff's they built warehouses and granaries and they were filled with overflowing by the blessings of God and the industry of the Saints for they had to labor to get things around them, but they prayed unto the Lord to bless the labors of their hands and He did so and they built a large City and made every improvement that could be made. Down in the bottom it was all swamp and low, wet places. The Saints went to work and drained it all off so that it became dry and a great deal more healthy. The wharf was also improved, and the boats used to run regular down to St. Louis, Mo. The City Council met and changed the name of the place, the name hereafter was Nauvoo."

". . . He said it was a low, marshy, wet, damp, and nasty place, but that if we went to work and improved it, it would become more healthy and the Lord would bless it for our sakes. . . I went to work . . . and helped Brother Joseph to fix up his fence and to plow his lot and do up his garden for him, then my family moved up and I built a house and fenced my lot upon the hill."

In just a few years, pioneer industry turned the "low, marshy, wet, damp, and nasty place" into "Nauvoo the Beautiful," just as it would later make the "desert blossom as a rose."

(Dr. Stephen L. Alley is a member of the Mills Chapter.)

Is There A Doctor In The County?



Young David Bullock was living with his parents in Cedar City, Utah, during the 1850s when he became desperately ill with abdominal cramps and a severe pain in his right side — probably appendicitis. When home remedies failed to relieve his suffering, his parents sent for Dr. William A. Morse, one of two doctors in the area and a firm believer in natural cures and processes. The good doctor came as quickly as he could, galloping the 20 miles on relay mounts.

"Dave," said the doctor after finishing his examination, "if it's mortification, all the doctors in hades can't save you."

It was a desperate situation, and so the doctor ordered a desperate cure. Having burst through a flock of chickens as he entered the Bullock cabin, Dr. Morse asked for a live chicken to be brought to him. He split the bird wide open and pressed its bloody body, still squirming and squawking, against David's bare abdomen. When that chicken cooled, another live bird was ordered and the process repeated. This continued through the night, and by morning the pain had subsided. Within a few days David was up and around, completely healed.

"Thank the Lord it was only inflammation and not mortification," David observed some years later. "But I was a bloody mess, and the bed and room looked like a slaughter house after a busy day!"

(Submitted by D.P. Bartschi, East Mill Creek Chapter)

•

Ann Croom Ostler was a plucky pioneer woman. She was kind and generous, but she wasn't about to let herself be taken advantage of — not even by thoughtless Indians.

One day after Ann had done her washing, she hung it out on the sage brush to dry. An Indian passing by picked up the laundry to examine it, rubbing his dirty hands all over it. Without even thinking, Ann picked up an ax and chased the Indian off. A little while later she was in her cabin, washing her face and hands. The Indian wandered into her house and stood by the fire, warming his hands, while she washed. It wasn't until she turned to grab her towel that she saw the Indian standing there, staring at her. She grabbed her ax again, and the Indian dashed from the house. She chased him as far as she could, and when it became clear she wasn't going to catch him, she did the only thing she could do: she threw the ax after him.

She didn't hit him, of course. But she must have made her point. He never bothered her laundry again.

(Submitted by James Bodell Ostler, Temple Quarry Chapter)

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John Lowe Butler, one of the founders of Spanish Fork, Utah, was never afraid to fight for what he believed to be right. When the pioneer lived in Missouri He went to vote in an election and found a large mob waiting for him and any other Mormon who tried to vote. Several of the mobsters were beating an old man, which infuriated Butler. Filled with righteous indignation and fortified by what he felt was "strength and power from the Lord," he picked up an oak stick and attacked the mob. Within two or three minutes he had dispatched eight of the enemy. Meanwhile, others of his brethren, following his lead, charged the mob, injuring 30 or so mobsters in the quick melee that ended in victory for the Mormons.

John Lowe Butler was a marked man after that. Mobs eventually burned his house and barn. But they never got him or any members of his family, and to his dying day he thanked the Lord for giving him the strength he needed to save himself and his friends from harm on that election day in Missouri.

(Submitted by Harold R. Laycock, Brigham Young Chapter)

(Do you have an amusing pioneer anecdote or an interesting pioneer tale that you'd like to share? Please send your stories to Deseret Views, c\o The National Society of the Sons of Utah Pioneers, 3301 E. 2920 South, Salt Lake City, Utah 84109.)

INSIDE BACK COVER

"Family Prayer"
by George Anderson
Black and White Photograph
Courtesy Museum of Church History and Art

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